42: Vanoverbergh E-5 (no date) 1936-1938 OA1 Philippines
Apayao OA5
Isneg

SCHEMA II

Passing the mountains between Bayag and Kabugaw

(B)	Bayag:	*makbisi-*	*agoxúp*	*xoxó*
(M)	Dangla:	*magbisi-*	*ayoúp*[5]	*oó*
(M)	Kabugaw:	*magbisi-*	*axoúp*	*oó*
(M)	Tawit:	*magbisi*	*axoúp*[4]	*oó*

In this connection I should like to warn the reader that the text of a given informant does not always and in every particular render faithfully his own special dialect or branch of a dialect, and this for the following reasons:

1. On the part of the informant:

Communication between the different parts of the subprovince is increasing at a rapid pace; and so, except for old women (who are rarely available informants for investigators) and a few exceptionally backward persons (from whom no reliable information can be obtained), the Isneg tends to adopt, at least occasionally, a pronunciation which is not strictly his own. At first, marriage and marriage ceremonies were almost the only means of bringing together persons who pronounced their gutturals in a different way. Later on, however, more extensive travelling brought male representatives of every district into contact with one another. This was mostly due to the gradual elimination of headhunting raids and, although in a less marked degree, to the building of better roads. Now again, with the opening of schools in the larger centers and the introduction of compulsory education, boys and girls flock together from all parts of the subprovince, and differences in pronunciation tend to become obliterated, or rather, the language actually spoken by most of them offers to the ear a confused medley of gutturals.

Besides, an educated Isneg, and, incidentally, a good many others who can lay no claim to education, very often affect the use of Iloko words and sentences, pronounced as in Iloko (*x* none, glottal catch rare), or at least affect the pronunciation of the gutturals as in Iloko, although using pure Isneg words.

[5] This is the *y* of the Anthropos alphabet. For the sake of uniformity, however, and to avoid confusion (as we use the sign *y* for another consonant), we always write *x* for all texts in M of the O dialect, even for those that originated in Dangla and surrounding villages.

726 584 weapons also; for it was the custom for a man always to carry his spear, shield and *gaod* with him.

He returned to the house of Bandiyang bringing his trophies with him. All the people joyfully came to celebrate the valor of Angyoban, and the marriage took place soon after.

THE FEUD BETWEEN THE PEOPLES OF ALISIT AND KUMAO

628 Many times the peoples of Alisit went to fight the Bulo people. They found no one at home. One time when on their way to Bulo, they became very hungry [476] and stopped in Kumao. It happened that at that time, the people of Kumao were gathering posts for a house. There were many people there to help. They had *basi* to drink. So they offered some to the Alisit people. [517] While sitting on the ground, they talked and had oratorical contests, each contestant telling of their cus- [579] toms. The *maingel of* Kumao was Lindo. They became drunk and got into an angry quarrel. Lindo said to Baliwan, "You are good only for hunting women [152] and not for hunting men." Baliwan became very angry and answered back and struck Lindo with his *gaod*. When Bayao, the son of Lindo, saw Baliwan strike his father, he snatched up his *gaod* to help his father. Then all the warriors were drawn into the fight, and five of the Alisit men were killed. None of the Kumao people were killed.

628 484 Later on, twelve Kumao people were taking a trip to Sulsuna in Ilocos for trading purposes. They

thought that, as they were very few and the people of Alisit were many, the trip would be very dangerous. There were only seven men and three women. So instead of going by the way of Alisit, they went by the way of Langnao to Sulsuna. They reached Sulsuna all right, and on their return trip reached Baliwan; but one man was injured in the foot. The other people wanted to carry him; but he did not like them to as they might meet an enemy, who would kill him as he lay in the sling. So he said that he would walk along slowly. The people of Baliwan were holding a peace-pact feast and wanted the people of Kumao to stay; but they did not want to spend the time or be to the expense. So they went on and came to a field. Some went to get sugar cane and others went to the river. The lame man, Subugay, went on ahead and came into an ambush of Alisit warriors. But they waited until the others came up, and then the many warriors of Alisit attacked. Subugay was wounded in his hand by a spear: but escaped. Two of his companions were killed and three wounded. The Kumao people were all surrounded by the Alisit people; but they managed to get away and hide in the forest. They reassembled, and the Baliwan people helped them to carry their killed and wounded home to Kumao, which they reached about night time.

Then the people of Kumao went to attack the Alisit people. There were many warriors, as they wanted to revenge their relatives. When they reached Bangcarao, they stopped there to wait for anybody who might be passing. Finally two Alisit men came